detachment, but also with a direct sight in the consciousness by which the self-delusions and mistakes of self of the outer consciousness can be dispelled; there is a keener mental vision, a clearer and more accurate mental feeling of our subjective becoming, a vision which at once knows, commands and controls the whole nature. If the psychic and mental parts in us are strong, the vital comes under mastery and direction to an extent hardly possible to the surface mentality; even the body and the physical energies can be taken up by the inner mind and will and turned into a more plastic instrumentation of the soul, the psychic being. **On** the other hand, if the mental and psychic parts are weak and the vital strong and unruly, power is increased by entry into the inner vital, but discrimination and detached vision are deficient; the knowledge, even if increased in force and range, remains turbid and misleading; intelligent self-control may give place to a vast undisciplined impetus or a rigidly disciplined but misguided egoistic action. For the subliminal is still a movement of the Knowledge-Ignorance; it has in it a greater knowledge, but the possibility also of a greater because more self-affirming ignorance.

This is because, though an increased self-knowledge
is normal here, it is not at once an integral
knowledge: an awareness by direct contact, which
is the principal power of the subliminal, is not
sufficient for that; for it may be contact with greater
becomings and powers of Knowledge, but also with
greater becomings and powers of the Ignorance.